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riders would do well to lay to heart his counsels of moderation. He favors coeducation for most young people, and has a good word for the American girls who earn their own way along with the college boys. He would have shops, gardens, and fields connected with all secondary schools and colleges, on the principle that useful work in the open air has great physical and moral value for adolescents.

The author lays great stress on the doctrine that early marriages and sexual commerce are injurious, and that illicit intercourse is especially harmful. The normal development of the entire body is perverted, the happiness of the individual is discounted, offspring are likely to be defective, pauperism is made more certain, and society is burdened with a proletariat. The accumulation of energy depends on the cultivation in youth of the power and habit of inhibition of appetite. Self-denial must be learned by continence. Criminals, as a rule, are devoid of foresight and self-control; they yield easily to instincts of combativeness and lust; and their thefts are frequently committed to secure means of winning women. Early sexual satisfaction does not regulate but intensifies this savage and animal disposition and character. This chapter is a good antidote for the wicked advice given in Bebel's *Die Frau*, which is so popular among certain socialists of Germany.

C. R. HENDERSON.

Anarchism. A Criticism and History of the Anarchist Theory.

By E. V. ZENKER. Pp. xiii + 323. G. P. Putnam's Sons, 1897.

"ONLY when we have ceased to thrust aside the theory of anarchism as madness from the first; only when we have perceived that one can and must understand many things that we certainly cannot like, only then will anarchists also place themselves on a closer human footing with us, and learn to love us as men, even though they often, perhaps, cannot understand us, and of their own accord abandon their worst argument, the bomb." (Preface, p. 9.)

"Anarchism may be defined etiologically as disbelief in the suitability of constituted society. With such views there would be only one way in which we could cut the ground from under the anarchists' feet. Society must anxiously watch that no one should have reason to doubt its intention of letting justice have free sway, but must raise up the despairing, and by all means in its power lead them back to

their lost faith in society. A movement like anarchism cannot be conquered by force and injustice, but only by justice and freedom." (P. 322.)

Between this premise and conclusion the author has inserted a complete, orderly, and discriminating account of theoretical anarchism. He occasionally waxes so sympathetic toward the views he is expounding that doubts about his "hostility to anarchism" perplex the reader. He tones down much of the bitterness of anarchistic philosophy by infusion of his own good will, and in expurgated rendering he makes much plausible that refutes itself by its own vehemence in the original. In spite of this idealization of conceptions that are ill-balanced at best, in spite of a pervading implication that, because the authors of these vicious theories are not as bad as their theories, therefore the theories themselves are not bad, the material is well organized, and the book will be useful.

ALBION W. SMALL.

The report of the National League for the Protection of the Family.

THE report for 1897 contains material which every student of the domestic institution should consider. The former name of the society was the Divorce Reform League, and the change is an improvement. The topics discussed are: "Legislation on the Family in 1897," "Marriage Laws," "Divorce Legislation," the "Relation of the Home to Other Subjects." Rev. Samuel W. Dike, LL.D., Auburndale, Mass., is secretary.

C. R. HENDERSON.